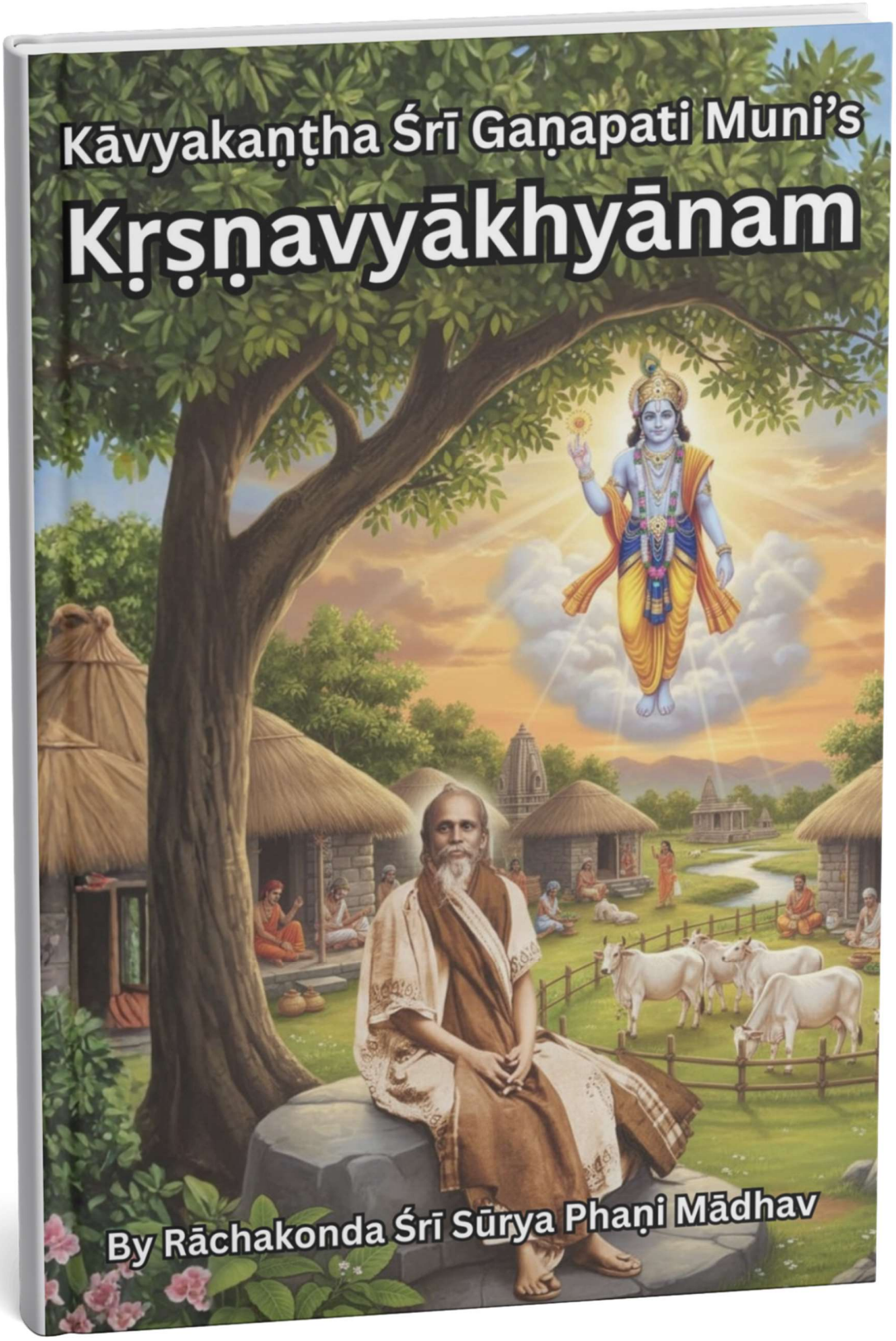
Kāvyakaṇṭha Śrī Gaṇapati Muni's
Kṛṣṇavyākhyānam
By Rāchakonda Śrī Sūrya Phaṇi Mādhav

Kāvyakaṇṭha Śrī Gaṇapati Muni's

Kṛṣṇavyākhyānam

कृष्णव्याख्यानम्

Translated By

Rācakoṇḍa Śrī Sūrya Phaṇi Mādhav

राचकोण्ड श्री सूर्य फणि माधव

Published by: Vasiṣṭha Vedic Tapovanam

Translated By: Rachakonda Sri Surya Phani Madhav

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Publisher's Note

We at Vasiṣṭha Vedic Tapovanam consider it a great honor and spiritual privilege to publish this English edition of *Kṛṣṇa Vyākhyānam*, one of the most illuminating yet underexplored works of Mahāmahopādhyāya Kāvyakaṇṭha Vasiṣṭha Śrī Gaṇapati Muni.

This publication is not just a book—it is a bridge between the timeless yogic vision of the ṛṣis and the seeking minds of today. In a world increasingly distanced from authentic Vedic insights, Śrī Muni's voice emerges as a beacon of truth—brilliant, bold, and unwavering. His *Kṛṣṇa Vyākhyānam* is not a poetic glorification of Kṛṣṇa, nor a theological apologetic, but a deep yogic and metaphysical exposition on the nature of *Kṛṣṇatva*, the spiritual essence of Śrī Kṛṣṇa.

This is the first time this Sanskrit work is being presented with a complete English translation and interpretive commentary, prepared with fidelity and insight by Śrī Phani Madhav Guruji. We thank Guruji for his meticulous rendering, his scholarly rigor, and most importantly, his spiritual reverence for both the text and its seer-author. His translation not only preserves the original's sanctity but also brings it alive for seekers, scholars, and spiritual aspirants of this age.

In an era where Śrī Kṛṣṇa is often misunderstood, reduced to mere myth or confined to selective devotion, this publication reaffirms his role as *Avatāra*, *Yogin*, *Jñānī*, and *Brahmaṇiṣṭha*. It offers a rare synthesis of *Bhagavad Gītā*, *Upaniṣadic Vedānta*, *Bhāgavata Purāṇa*, and yogic realization, all seen through the penetrating lens of Śrī Gaṇapati Muni's tapasya.

We hope this work will ignite a renewed interest in the authentic Vedic-tantric vision of Kṛṣṇa and encourage further study of the vast spiritual

legacy left behind by Śrī Gaṇapati Muni. This is a humble offering in that direction.

May this publication reach all earnest seekers and become a living companion on their path to truth.

- Vasishta Vedic Tapovanam
  28.10.2025

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Appeal for Support: To Build the Vasiṣṭha Vedic Tapovanam

A Living Legacy of Sanātana Dharma Rooted in the Vision of Kavyakaṇṭha Sri Ganapati Muni

Vasistha Vedic Tapovanam invites all seekers, dharmic patrons, and visionaries to support the sacred mission of establishing a 20.5-acre Vedic Tapovanam—a divine space dedicated to Vedic living, Sanskrit learning, daily Yajna, and inner transformation.

Already, 31 committed families have pooled together 10.45 acres. We now invite more Dharma contributors to help us acquire the remaining 10 acres and initiate the construction of spiritual, educational, and cultural infrastructure.

Why Support This?

India's Vedic heritage—the very foundation of Sanātana Dharma—is slowly fading amidst misinterpretation, neglect, and the widespread loss of Sanskrit literacy. Kavyakaṇṭha Sri Ganapati Muni, a true Ṛṣi of modern times, urged that the glory of the Vedas can shine forth only when we follow the pure Vedic path with dedication and tapasya.

He warned that as long as people remain content with mythical distortions and ritualistic fascination, the true spiritual power of the Vedas will remain veiled. In today's Bharat, there are countless asramas and institutions that mix Tantra, Smarta, and popular customs and still claim to represent the Vedic path—but the Muni defined the Vedic way as *the walk of the Ṛṣis*—a path of direct realization, pure wisdom, and fearless truth, far removed from superstition and dogma.

The Vasistha Vedic Tapovanam, inspired by Sri Ganapati Muni's vision, is not merely an asrama—it is a living Vedic ecosystem, where seekers learn, live, serve, and transform in harmony with the timeless spirit of the Ṛṣis. Here, the fire of knowledge burns bright, uniting tapas, yajna, and jnana in a single sacred purpose—the revival of authentic Vedic Dharma.

The Vision of Kavyakantha Sri Ganapati Muni

Sri Ganapati Muni envisioned a Bharat reborn in the light of the Vedas, free from the dogmas, superstitions, and distortions that plagued spiritual understanding. He called for a return to the roots of Sanatana Dharma—a path of inner awakening, beyond caste, race, or gender barriers, where every seeker could access the highest knowledge. His mission was to re-establish the Vedic glory of Mother Bharat, not as mere ritualism, but as a living flame of tapas, yajna, and jnana.

To walk in his path and to accomplish this harmonious aspiration, the Vasiṣtha Vedic Tapovanam has been founded. It is not merely an asrama—it is the embodiment of a sacred vision, where Muni's Sanskrit works are revived, taught, lived, and shared with authenticity and depth.

Ways You Can Support

Become a 'Maharaja Sthāpaka' – Lay the Cornerstone of Dharma

You are invited to become a 'Maharaja Sthāpaka'—a rare and divine role in the establishment of Tapovanam. By donating land or equivalent contribution, you become a Lifetime Member, leaving behind a legacy of dharma for your family and generations to come.

The land you donate will become a sacred ground where the below listed infrastructure facilities will be built and thousands perform tapas, thousands of yajnas are offered, divine cows roam freely, and prayers, prasāda, and Vedic rituals are constantly nourished. This is a once-in-a-lifetime opportunity to contribute to the revival of authentic Vedic wisdom, a movement beyond superstition, caste, and dogma.

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You are invited to donate for Construction of '**Yajñaśālā'**– you will become an enabler of the Fire of Dharma to build Temple of Bhagavan Agni for regular monthly Vedic Yajñas

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Become a **'Ṛṣivāsa Sthāpaka'** - Creator of the Space for the Seven Seers
You are invited to donate for construction of '**Saptarṣi Mandir'** – a Shrine for worship of Vedic Ṛṣis & Vedic recitation

Become a **'Śakti Ārcaka'** - Creator of Space for Dāśa Mahāvidyā Worship
You are invited to donate for construction of '**Śakti Mandir'** – a shrine for worship of Dasa Mahavidya Goddesses

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You are invited to donate for construction of '**Guru Mandir'**. You will become the one who establishes the Seat of the Guru. A temple shrine dedicated for worship of the lineage of Guru's.

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You are invited to donate for building a bigger '**Gosālā'**, an expansion to comfortably accommodate increasing number of cows & bulls of Tapovanam & and its Maintenance.

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You are invited to donate for construction of **'Annasiddhi Bhavanam'**. A sacred place for cooking Sattvic food and nourishing all residents and visitors of Tapovanam.

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Become a **'Vidyādāna Mahānubhāva'** - Great One Who facilitates Vedic Knowledge

Kṛṣṇavyākhyānam

You are invited to donate for construction of a sacred space for **Vedic Research Centre, Library** for revival of the divine language 'Sanskrit' & Vedic revival work.

Become a **'Vākya-Vedika Kartā'** - Builder of the Assembly for Divine Speech & Satsanga
You are invited to donate for construction of '**Vasiṣṭha Vedikā'** a sacred space of Learning. For conducting group meditation sessions, satsangs, lectures etc.,

You may also support **Indra Maha Yajña Yatra**
A sacred mission to perform Sri Ganapati Muni's 'Indra Yajna' in prominent shrines across Bhārat before 2028, which marks the 150th Jayanti of the Great Tapasvi.

You may also support **'Go Poshana'**
Buying grazing fields for Cows or buying green fodder, grains etc.,

You may also support **'publishing translations of Śrī Gaṇapati Muni's Sanskrit works'**.

Please speak to us for more details about budget, planning and other information.

Join the Revival

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Translated By: Rachakonda Sri Surya Phani Madhav

Translator's Note

— Rachakonda Śrī Surya Phani Madhav

It is with a deep sense of reverence and inner responsibility that I present this English translation and interpretive commentary on *Kṛṣṇa Vyākhyānam*, a profound Sanskrit work by Kāvyakaṇṭha Śrī Gaṇapati Muni—one of the greatest spiritual luminaries and ṛṣi-poets of modern India.

The present work is not a mere textual translation; it is a bridge between time, traditions, and seekers. It is a humble attempt to bring to contemporary readers the dazzling insights, subtle yogic revelations, and Vedantic-tantric synthesis embodied in the Muni's original Sanskrit. This work, composed by Mahatapasvi Kāvyakaṇṭha Śrī Gaṇapati Muni under the silent radiance of Bhagavān Śrī Ramana Maharshi, unravels the hidden depth of the *Kṛṣṇa-Tattva*, not through mythology or devotion alone, but through yogic realization and śāstric discernment (*tarka-yukti-anubhava*).

What sets this *Vyākhyānam* apart is Śrī Gaṇapati Muni's fearless yet deeply respectful approach to the divine persona of Śrī Kṛṣṇa. Rather than defending or sanitizing his acts, the Muni reveals their inner logic and cosmic necessity—from the līlā of Rāsa to the vision of Viśvarūpa, from Yajña entering the body of Nārāyaṇa Ṛṣi to the steadfastness of *askhalita brahmacarya*. He brings out Kṛṣṇa not merely as avatāra, but as *Yogaśvara*, *Puruṣottama*, and the *Brahman-in-action*. His interpretation is free from the burden of apologetics, yet rooted in śruti, smṛti, and living experience.

Many Sutras here shine with multi-layered brilliance—tāntrika, vedāntika, yogic, and poetic at once. To preserve their spirit, I have offered a clause-by-clause translation and, where necessary, interpretive notes and explanations. Citations from the *Bhagavad Gītā*, *Upaniṣads*, *Bhāgavata*, and other śāstras are contextual, and used to deepen the clarity of Śrī Muni's revelations.

I firmly believe this translation will benefit aspirants and scholars alike. For the seeker, it offers inspiration and insight into the yogic mystery of Kṛṣṇa. For the academic or Sanskrit student, it presents a unique lens to study the Muni's hermeneutics and his original Vedic vision. For the devotee, it dispels long-held misunderstandings and opens the doors to contemplative inquiry. And above all, for the soul yearning for truth, it offers the words of one who *saw*—who *knew*—and who spoke as the voice of tapas.

May this offering be a step toward reviving the authentic light of *Ṛṣi-paramparā* in this age. And may the grace of *Bhagavān Śrī Kṛṣṇa*, *Bhagavān Śrī Ramana*, and *Bhagavān Śrī Gaṇapati* Muni ever guide us inward.

May this translation lead sincere seekers beyond doubt and confusion, into the radiant presence of Kṛṣṇa, the Yajña-puruṣa, the Yogī of Yogīs, the Eternal Friend of the Soul.

Let the false images fade.
Let the real Kṛṣṇa rise again.

Jaya Śrī Kṛṣṇa.
Jaya Ṛṣivākya.
Jaya Satya.

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Preface

Kṛṣṇa is not merely a myth, a symbol, or a poetic hero. He is the cosmic reality clothed in human form, the very embodiment of wisdom, will, and bliss. For thousands of years, India has known Him not just as the cowherd of Vṛndāvana or the statesman of Kurukṣetra, but as the eternal Yogī, the Pūrṇa-Avatāra, and the source of the Bhagavad Gītā — the song of divine liberation.

Yet in the course of time, the true essence of Śrī Kṛṣṇa has been eclipsed by layers of folklore, shallow romanticism, and sectarian distortions. It is in such a time of distortion that the voice of a great ṛṣi becomes a beacon of truth. That voice is Kāvyakaṇṭha Vasiṣṭha Śrī Gaṇapati Muni, the profound seer and spiritual giant of the 20th century, disciple of Bhagavān Śrī Ramana Maharshi, and the living flame of Vedic wisdom.

About this Work: A Reawakening of Kṛṣṇa-Tattva

Kṛṣṇavyākhyānam, composed in aphoristic Sanskrit by Śrī Ganapati Muni, is unlike any other commentary on Kṛṣṇa. It is not a poetic eulogy, nor a devotional tale. It is a philosophical and metaphysical unveiling of the truth of the Avatāra — especially the mystery of Kṛṣṇa's descent, the distinction between Jīva and Avatāra, the symbolism of Rāsalīlā, the metaphysical justification of His actions, and the spiritual grandeur of His teachings.

Through 75 incisive sūtras, the Muni dissolves every doubt — Was Kṛṣṇa a libertine? Was the Rāsa a moral scandal? Why did Kṛṣṇa marry 16,000 women? How can a liberated soul take birth again? What is the meaning of Avatāra and how does it differ from ordinary birth?

Each question is answered with Upaniṣadic clarity, Gītā-based precision, and extraordinary tapas-born insight that only a liberated ṛṣi like Śrī Gaṇapati Muni could offer.

Why this Translation?

While the original Sanskrit is deeply luminous, it also demands a trained philosophical background, linguistic clarity, and spiritual sensitivity to grasp its full depth. Hence, this English translation and commentary — rendered with humility and sincerity, undertaken to make this timeless gem accessible to the modern reader, especially those earnest aspirants who seek the true Kṛṣṇa beyond the veil of dogma and confusion.

This is not a literal or mechanical translation. Every aphorism has been interpreted in the spirit of the Muni, drawing from the Vedas, Upaniṣads, Mahābhārata, and Bhagavad Gītā alone — with no speculative references, no sectarian bias, and no misrepresentation of the ṛṣi's vision.

Who Should Read This?

- Sādhakas and seekers trying to reconcile Kṛṣṇa's leelās with yogic discipline.
- Gītā students who want to understand the Avatāra as a living embodiment of Satkarma.
- Devotees confused by controversial portrayals of Kṛṣṇa in popular narratives.
- Thinkers and philosophers who want to see how Vedic seers interpret avatārahood without sentimentality.
- Modern Indians searching for an authentic and elevated way to relate to our cultural roots.

Unique Contributions of this Work

- Establishes Kṛṣṇa as Yajña svarūpa, not as Hiranyagarbha or abstract Brahman.
- Demonstrates how and why a liberated being can descend as Avatāra, without karmic bondage.
- Reinterprets Rāsalīlā not as sensuality, but as symbolic of divine detachment and yogic presence.

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- Boldly defends Kṛṣṇa's character and actions using the Gītā itself as pramāṇa.
- Connects the concept of Kratu, Yajña, Vishṇu, and Avatāra into a seamless vision.

The Muni's Vision and Its Relevance Today

In an age where youth are increasingly disconnected from their spiritual heritage, Śrī Ganapati Muni's lucid, no-nonsense exposition becomes an anchor and a guide. He does not ask us to blindly worship; he asks us to understand Kṛṣṇa as Dharma, as Tapas, as Satya. He reveals a Kṛṣṇa who is not bound by emotion or mysticism, but freely operative through Yogic will and Jñāna Śakti — a Kṛṣṇa modern minds can relate to, revere, and realize.

Kṛṣṇavyākhyānam English Translation

कृष्णव्याख्यानम्

Sūtra 1

Devanāgarī:
कृष्णं व्याख्यास्यामः ॥ १ ॥

IAST:
kṛṣṇaṁ vyākhyāsyāmaḥ || 1 ||

Prose Translation:
Now we shall undertake the exposition of Kṛṣṇa.

Explanation & Interpretation:
This opening declaration sets the intent of the work: a detailed exposition (*vyākhyāna*) of the divine personality and significance of 'Kṛṣṇa'. The use of the singular '*kṛṣṇam*' shows a deliberate focus on the essence of the One Supreme Being as manifested in the form of 'Kṛṣṇa', not merely a historical or mythological figure, but as a cosmic teacher and divine avatāra. The verb '*vyākhyāsyāmaḥ*' (we shall explain) indicates a sādhaka's reverential readiness to enter the profound spiritual teachings associated with him.

Sūtra 2

स विष्णोरष्टमोऽवतारः ॥ २ ॥
sa viṣṇoraṣṭamo'vatāraḥ || 2 ||

Prose Translation:
He is the eighth avatāra (descent) of Viṣṇu.

Explanation & Interpretation:
Kṛṣṇa is affirmed here as the eighth avatāra in the traditional Daśāvatāra sequence of Viṣṇu. This is in harmony with Purāṇic texts like the Bhāgavata Purāṇa (1.3.28):

कृष्णस्तु भगवान्स्वयं ॥
kṛṣṇas tu bhagavān svayam
(Śrī Kṛṣṇa alone is Bhagavān in his original form)

This also affirms the metaphysical identity between Viṣṇu (as the Supreme Sustainer) and his descent as Kṛṣṇa, signifying a complete manifestation (*pūrṇāvatāra*) of the Divine.

Sūtra 3

उपनिषत्सु याज्ञवल्क्योद्दालकपिप्पलादप्रभृतय आचार्याः श्रूयन्ते ॥ ३ ॥

upaniṣatsu yājñavalkyoddālakapippalādaprabṛtaya ācāryāḥ śrūyante || 3 ||

Prose Translation:
In the Upaniṣads, ācāryas such as Yājñavalkya, Uddālaka, and Pippalāda are heard of.

Explanation & Interpretation:
The Muni invokes the revered lineage of **Upaniṣadic seers**:

- **Yājñavalkya** – central teacher in the *Bṛhadāraṇyaka Upaniṣad*, exponent of *neti neti* and *ātma-jñāna*.
- **Uddālaka Āruṇi** – primary teacher in the *Chāndogya Upaniṣad*, father of Śvetaketu.
- **Pippalāda** – the teacher in the *Praśna Upaniṣad*, instructing on Prāṇa, Om, and Brahman.

By this enumeration, Śrī Muni establishes the high lineage of **ācāryas** who embodied **Brahmavidyā**, the sacred knowledge of the Self.

Sūtra 4

तेषां सर्वेषामप्येकः प्रतिमानं परमाचार्यो नः कृष्णः ॥ ४ ॥

teṣāṁ sarveṣāmapyekaḥ pratimānaṁ paramācāryo naḥ kṛṣṇaḥ || 4 ||

Prose Translation:
Among all of them, one exemplar—our supreme teacher—is Kṛṣṇa.

Explanation & Interpretation:
Though the Upaniṣadic ācāryas are greatly revered, the Muni declares Śrī Kṛṣṇa as the Paramācārya, the ideal teacher, and the highest standard (*pratimānaṁ*) of spiritual instruction. This does not diminish the greatness of Upaniṣadic sages but recognizes that Kṛṣṇa, through the Bhagavad Gītā, reveals Brahmavidyā in action, amidst the battlefield of life, not just in hermitages.

A relevant verse from the Bhagavad Gītā (4.1–2) underscores this:

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
imaṁ vivasvate yogaṁ proktavān aham avyayam
"This imperishable Yoga was first taught by Me to Vivasvān..."

Here, Kṛṣṇa claims continuity with the ancient lineage of wisdom, yet places himself at the root of that tradition.

Sūtra 5

गीतास्मृतेरयं ह्युपदेष्टा ॥ ५ ॥

gītāsmṛterayaṁ hyupadeṣṭā || 5 ||

Prose Translation:
He is indeed the teacher (upadeṣṭā) of the Gītā, which is revered as *smṛti* (as scripture).

Explanation & Interpretation:
The Gītā, one of the most revered *smṛti* texts, derives its sanctity from the fact that Kṛṣṇa is its direct teacher. The term *upadeṣṭā* means one who imparts inner knowledge, not merely instructs in doctrine. The Gītā is a condensed essence of the Upaniṣads, revealed through the compassionate dialogue between Kṛṣṇa and Arjuna.

From Gītā 18.66:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja
“Abandon all dharmas and surrender unto Me alone.”

This is not a command of a ruler but a loving invitation of the *Paramācārya* who bears the weight of dharma and liberates the seeker.

Sūtra 6

गीताः खलूपनिषदां विवर्तः ॥ ६ ॥

gītāḥ khalūpaniṣadāṁ vivartaḥ || 6 ||

Prose Translation:
The Gītā is indeed a manifestation (vivarta) of the Upaniṣads.

Explanation & Interpretation:
Here, Śrī Gaṇapati Muni affirms the non-dual continuity between the Gītā and the Upaniṣads. The word *vivartaḥ* (a manifest form) suggests that the Bhagavad Gītā is not separate, but a direct expression of the same truth that pervades the śruti. While the Upaniṣads whisper eternal truths in the silence of forests, the Gītā roars the same truths amidst the noise of life.

This is confirmed in Gītā Dhyāna Śloka (commonly chanted before study):

सर्वोपनिषदो गावो... दुग्धं गीताामृतं महत् ।
sarvopaniṣado gāvo... dugdhaṁ gītāmṛtaṁ mahat
“All the Upaniṣads are the cows, and the Gītā is the great nectar-milk.”

Summary of Insights

- Kṛṣṇa is not merely a historical figure but the living core of Brahmavidyā, the very source and teacher of eternal wisdom.
- He is presented as the Paramācārya, the ideal spiritual master, surpassing even the most revered Upaniṣadic sages.

- The Bhagavad Gītā is declared to be the Upaniṣads in active form, a practical revelation for seekers amidst life's conflicts.
- The lineage of knowledge (paramparā) culminates in the compassionate presence of Śrī Kṛṣṇa, the divine teacher.

Sūtra 7

असकृदावर्ती चन्द्रलोकात्प्रच्युतो वा पुरुषो भुविजन्मप्राङ्क्षप्तः सर्वः संसारी ॥ ७ ॥

asakṛdāvartī candralokāt pracyuto vā puruṣo
bhuvijanmaprāṅkṣaptaḥ sarvaḥ saṁsārī || 7 ||

Prose Translation:
A person who repeatedly returns, or who has fallen from the realm of the Moon (Candra-loka), and is projected toward birth on Earth—he is subject to the continuous cycle of transmigration (*saṁsāra*).

Explanation & Interpretation:
This sūtra reveals the transmigratory nature of existence (*saṁsāra*) governed by karma and the cyclical returns through various realms of experience.

- The reference to Candraloka (Moon-realm) is not metaphorical. According to Ṛgvedic and Brāhmaṇic cosmology, Candraloka is a temporary reward-realm for those who perform sacrificial karmas (karma-kaṇḍa) with material desires. As described in the *Chāndogya Upaniṣad* (5.10.3–4), those who ascend to the Moon through ritual merits eventually return to Earth after exhausting their puṇya (merit):

ते चन्द्रमसमेव अनुज्ञं प्राप्य... पुनरावर्तन्ते इहैव लोकम् ।
te candramasameva anujñaṁ prāpya... punarāvartante ihaiva lokam
“They reach the Moon, but with the Moon’s permission they return again to this world.”

- The phrase asakṛdāvartī ("repeated returner") emphasizes the endlessness of this cyclic existence when liberation is not achieved.
- Pracyutaḥ (fallen) implies a descent due to the exhaustion of merits, and bhuvijanmā-prāṅk-ṣaptaḥ (projected for birth on earth) reflects the Vedic theory of re-embodiment, linked to the *pañcāgni vidyā* of the Bṛhadāraṇyaka Upaniṣad (6.2).

This passage describes the five fires—each stage symbolizing a transformative process of rebirth:

1. Svarga (Heaven) as altar
2. Rain (soma) as oblation
3. Earth as altar again
4. Man as vessel
5. Woman as final receptacle

All these culminate in earthly rebirth, showing that even celestial realms are impermanent and not liberating in themselves.

Sūtra 8

स स्वेनैव कर्मणा प्रारब्धवान् भवति ॥ ८ ॥

sa svenaiva karmaṇā prārabdhavān bhavati || 8 ||

Prose Translation:
He becomes one who experiences prārabdha (destined karma) by his own actions.

Explanation & Interpretation:
This sūtra introduces the Karma Siddhānta (Doctrine of Action), especially the triad of karmas:

1. Sanchita Karma – accumulated karma over lifetimes.

2. Prārabdha Karma – that portion of karma which has begun to bear fruit in this life.
3. Āgāmī Karma – karma being accumulated in the current life.

The being, upon birth, is governed by prārabdha karma, which dictates their form of embodiment—human or otherwise. This idea is clearly elaborated in the Bhagavad Gītā 4.17:

गहना कर्मणो गतिः।
gahanā karmaṇo gatiḥ
"Unfathomable is the course of action."

And also in Gītā 18.11:

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।
na hi dehabhṛtā śakyaṁ tyaktuṁ karmāṇy aśeṣataḥ
"For the embodied, action cannot entirely be renounced."

The accumulation of new karma (āgāmī) and the further store (sanchita) imply a perpetuation of rebirth—until the realization of the Self (ātma-jñāna) annihilates all karmic seeds.

Liberation is only possible when karmas are destroyed by jñāna. As per Muṇḍaka Upaniṣad 2.2.9:

भिद्यते हृदयग्रन्थिः... क्षीयन्ते चास्य कर्माणि तस्मिन दृष्टे परावरे ॥
bhidyate hṛdayagranthiḥ... kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare
"When the Supreme is realized, the knot of the heart is cut, and all karmas are destroyed."

Sūtra 9

अवतारस्तु लोकानुग्रहायावतीर्णो मुक्तपुरुषः ॥ ९ ॥

avatārastu lokānugrahāyāvatīrṇo muktapuruṣaḥ || 9 ||

Prose Translation:
But the avatāra (divine descent) is a liberated being who incarnates for the welfare of the world.

Explanation & Interpretation:
Here, Śrī Muni differentiates the jīva, who is bound by prārabdha karma, from the avatāra, who is mukta-puruṣa—a liberated one. The avatāra is not born due to karmic necessity but descends by divine will (īśvara-icchā), for the sake of lokānugraha—grace to the world.

The Bhagavad Gītā 4.7–8 provides direct scriptural confirmation:

यदा यदा हि धर्मस्य... तदा आत्मानं सृजाम्यहम्॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम्... सम्भवामि युगे युगे॥
yadā yadā hi dharmasya... tadātmānaṁ sṛjāmy aham ॥
paritrāṇāya sādhūnāṁ...sambhavāmi yuge yuge ॥
"Whenever dharma declines... I manifest Myself to protect the good and destroy evil."

Avatāras like Kṛṣṇa arise not due to bondage, but as manifestations of freedom, to uplift those bound in the world. The concept of nishkāma-yajña-phala (fruit of selfless sacrifice) offered by sages is said to bring forth such divine descents.

As stated in the Bṛhadāraṇyaka Upaniṣad 1.4.14:

स एष नित्य एष आत्मा...
यदा चरममच्छेदमुपगच्छति तदा मुक्त इत्युच्यते।
"When he reaches that which is not to be pierced or perished, he is called liberated."

In contrast to such jīvanmuktas who remain free, avatāras descend back into the realm of forms out of will, not compulsion.

Sūtra 10

देवो वा ॥ १० ॥

devo vā || 10 ||

Prose Translation:
Or, that avatāra can be a deva (celestial being).

Explanation & Interpretation:
The word "vā" denotes an option, a possibility. The avatāra, or divine descent, need not always arise from brahma-jñānī mukta-puruṣas; it can also manifest through a deva, a celestial being from higher realms.

This acknowledges that the divine will (īśvara-icchā) may choose a deva as the locus or medium for descent, embodying divine purpose.

Relevant Purāṇic references (e.g., *Viṣṇu Purāṇa*) describe Rāma and Kṛṣṇa as forms in which Viṣṇu descended, sometimes through devic agencies, including expansions or empowerments (*āveśa*).

Sūtra 11

तस्य सर्वेषु लोकेषु कामचारो भवतीति श्रुतेर्मुक्तस्य मानवलोकागमनमविरुद्धम् ॥ ११ ॥

tasya sarveṣu lokeṣu kāmacāro bhavatīti śrutermuktasya mānavalokāgamanamaviruddham || 11 ||

Prose Translation:
Since, according to the śruti, "he (the liberated being) moves freely in all worlds," it is not contradictory (aviruddham) for such a liberated one to again appear in the human realm.

Explanation & Interpretation:
This sūtra cites the Upaniṣadic authority for the freedom of the liberated (*mukta*), affirming that their movement is not bound by karma but is voluntary and independent.

Śruti Reference – Chāndogya Upaniṣad 8.1.6:

सर्वेषु लोकेषु कामचारो भवति
sarveṣu lokeṣu kāmacāro bhavati
"He moves freely in all the worlds according to his will."

Thus, a mukta taking human birth is not due to karma-bandhana (bondage of karma), but out of compassion and divine purpose. This justifies the avatāra concept as *not being a karmic fall*, but a conscious, self-determined descent.

Sūtra 12

देवस्य च ॥ १२ ॥

devasya ca || 12 ||

Prose Translation:
Even for a deva, the same applies.

Explanation & Interpretation:
Just as a mukta has kāmacāra (freedom of movement), a deva—being superior to human limitations—is also not bound by karmic compulsion when appearing in the human realm for divine mission. Their descent is governed by divine will, not personal karma.

This supports instances in the epics and Purāṇas where devatas like Indra, Agni, or Nārada interact with or appear on Earth without karmic necessity.

Sūtra 13

तस्य पृथग्जन्मसंसारहेतुभूतं नास्ति कर्म ॥ १३ ॥

tasya pṛthagjanmasaṁsārahetubhūtaṁ nāsti karma || 13 ||

Prose Translation:
For such a being, there is no karma that is the cause for separate birth or saṁsāra.

Explanation & Interpretation:
This affirms the non-binding nature of karma for the deva or the liberated being (*mukta-puruṣa*). Their birth as avatāra is not caused by

personal karma, hence not samsāric. The descent is an act of grace and will, not compulsion.

This is in line with Bhagavad Gītā 4.14:

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।
na māṁ karmāṇi limpanti na me karmaphale spṛhā
"Actions do not bind Me, nor do I desire their fruits."

The avatāra, being a descent of the unbound, retains divine freedom while engaging in worldly play (*līlā*).

Sūtra 14

तस्मात्कार्यार्थमवतीर्णस्य तस्य यज्ञेन प्रारब्धवत्वं स्यात् ॥ १४ ॥

tasmātkāryārthamavatīrṇasya tasya yajñena prārabdhatvaṁ syāt || 14 ||

Prose Translation:
Therefore, for one who descends for a specific divine purpose (*kārya*), it is the yajña (selfless sacrificial action) that becomes the *prārabdha* for such a descent.

Explanation & Interpretation:
Here, Sri Ganapati Muni gives a profound insight: although avatāras are free from personal karma, their descent assumes the appearance of prārabdha, not through bondage, but through the noble yajñas offered by realized sages.

This is what he terms "yajñena prārabdhavatvam"—where the descent is triggered by divine yajña, i.e., the accumulated force of nishkāma karma and sādhus' prayers.

Such a formulation reconciles scriptural descriptions of avatāras taking birth without attributing karmic bondage.

This is reflected in the Vedic idea of devatā being invoked by yajña:

यज्ञेन यज्ञमयजन्त देवाः

yajñena yajñam ayajanta devāḥ
(Ṛgveda 10.90.16)
“By sacrifice, the gods performed sacrifice.”

Sūtra 15

यज्ञश्चेश्वरार्पितः सतां कर्मराशिः ॥ १५ ॥

yajñaśveśvarārpitaḥ satāṁ karmarāśiḥ || 15 ||

Prose Translation:
The mass of karmas performed by the noble ones (santaḥ), when offered selflessly to the Lord of Yajña (Īśvara), becomes the instrumental cause of the descent.

Explanation & Interpretation:
This continues the insight from Sūtra 14. The collective karma of jñānins, tapasvins, ṛṣis, when dedicated without ego or desire, becomes Yajña in the highest sense. These nishkāma karmas are not for personal gain, but offered unto the Divine Will.

As declared in the **Bhagavad Gītā 3.9**:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।
yajñārthāt karmaṇo'nyatra loko’yaṁ karmabandhanaḥ
“Action performed for other than yajña binds; action done as yajña sets one free.”

And Gītā 4.23:

यज्ञायाचरतः कर्म समग्रं प्रविलीयते।
yajñāyācarataḥ karma samagraṁ pravilīyate
“All actions of one who acts as a yajña are fully dissolved.”

Thus, the wise, through their yajña-offered deeds, invoke the descent of the avatāra—who then takes form to fulfill the collective dharmic need of the world.

Sūtra 16

क्रतुमयः पुरुष इति श्रुतिः ॥ १६ ॥

kratumayaḥ puruṣa iti śrutiḥ || 16 ||

Prose Translation:
The śruti declares: "The puruṣa (individual being) is made of kratu"—that is, yajña (sacrifice) or volitional will.

Explanation & Interpretation:
The term "kratumayaḥ puruṣaḥ" is taken from the Bṛhadāraṇyaka Upaniṣad (4.4.5):

"sa vā eṣa puruṣo jāyamanas tān evainān kratumān kurute| yat kratumayaṁ puruṣaḥ sa tat karma kurute yān kratumān kurute|"
“As a man desire or resolves in his mind (kratu), so he acts. According to how he is composed of kratu (resolutions), so does he become.”

- Kratu here means intentional will, or sacrificial resolve, which shapes karma.
- The Upaniṣad shows that the destiny and karma of a being are guided by his inner intentions (kratu).
- But the Muni adds an extra layer by relating kratu to yajña, implying that the very identity of puruṣa is yajñamaya, made of sacred will or sacrifice.

Sūtra 17

यथा संसारी कर्ममयः तथावतारो यज्ञमयः ॥ १७ ॥

yathā saṁsārī karmamayaḥ tathāvatāro yajñamayaḥ || 17 ||

Prose Translation:
Just as the worldly being (saṁsārī) is made of karma, so too the avatāra is constituted by yajña.

Explanation & Interpretation:
This aphorism establishes a profound **parallel**:

Worldly Being	**Avatāra**
Karma-maya – bound by actions and reactions	Yajña-maya – embodiment of selfless divine will

- The jīva is enmeshed in the cycle of karma, driven by desire and consequence.
- The avatāra, however, is yajñamaya, driven by selfless offering and divine will.
- This yajña is not ritual alone but includes actions for the upliftment of dharma, as Kṛṣṇa says:

"न मे पार्थ अस्ति कर्तव्यं... यद्यहं न वर्तेयं..." *Bhagavad Gītā 3.22–23*
“Though I have nothing to gain in all the three worlds, still I act, so others may follow.”

Hence, avatāra embodies yajña not by bondage, but by choice and purpose.

Sūtra 18

यज्ञश्च क्रतुरेव ॥ १८ ॥

yajñaśca kratureva || 18 ||

Prose Translation:
Yajña is indeed identical with kratu (intentional will or resolve).

Explanation & Interpretation:
This sūtra reinforces that yajña (sacrifice) and kratu (intention, will, resolve) are not separate. In Vedic usage:

- Kratu is often the mental or intentional aspect of yajña.
- Yajña is the manifested, enacted aspect of kratu.

Thus, sacrifice originates in intention, and intention gains efficacy through sacrifice. This is consistent with Ṛgvedic usage:

"ते कृपा कृण्वन्ति क्रतुं सचन्ते।"
(Ṛgveda 1.26.1)
“They perform with kratu, aligned in intention and action.”

Sūtra 19

विशेषस्तु व्यष्टिसमष्टिभेदात् ॥ १९ ॥

viśeṣastu vyaṣṭisamaṣṭibhedāt || 19 ||

Prose Translation:
The distinction arises due to the difference between individual (vyaṣṭi) and collective (samaṣṭi).

Explanation & Interpretation:
Here, the Muni makes a technical philosophical clarification:

- Vyaṣṭi Yajña – the selfless action or sacrifice of an individual, such as a sage or seeker.
- Samaṣṭi Yajña – the collective offering or karma of a society, community, or devas.

The avatāra arises not from vyaṣṭi karma, but as a manifestation of samaṣṭi yajña—that is, the accumulated, selfless karmic energy of a noble collective. The distinction is vital because it explains why the avatāra is not an individual’s karma, but the embodiment of the divine response to collective spiritual striving.

This links directly with Sūtras 14–15, where “Yajña becomes the prārabdha” of the avatāra.

Sūtra 20

यज्ञश्च विष्णुः ॥ २० ॥

yajñaśca viṣṇuḥ || 20 ||

Prose Translation:
Yajña itself is Viṣṇu.

Explanation & Interpretation:
This profound identity is drawn from Ṛgveda and Bhagavad Gītā, affirming that Viṣṇu is not merely a deity, but the very principle of yajña—divine sustenance through sacrifice.

Veda says: **"यज्ञो वै विष्णुः"** *"Yajña is Viṣṇu."*

Bhagavad Gītā 9.24 says:

"अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।"

ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca

"I am the enjoyer and Lord of all yajñas."

Sūtra 21

अधियज्ञोऽहमेवास्मिन् देहे देहभृतां वरेति गीतावाक्यमत्र भवति ॥ २१ ॥

adhiyajño'ham evāsmin dehe dehabhṛtāṁ vareti gītāvākyam atra bhavati || 21 ||

Prose Translation:
Here, the Gītā verse serves as evidence: "I alone am the Adhiyajña (the presiding divinity of sacrifice) in this body, O best of embodied beings."

Explanation & Citation:
This is a direct reference to **Bhagavad Gītā 8.4**:

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्।
अधियज्ञोऽहमेवास्मि देहे देहभृतां वर॥

adhibhūtaṁ kṣaro bhāvaḥ puruṣaś cādhidaivatam |
adhiyajño'ham evāsmi dehe dehabhṛtāṁ vara ||

Interpretation:

- Adhiyajña: The immanent Lord who sustains and receives all sacrifices within the body (not merely external rituals).
- "aham eva" – “I Myself” underscores Śrī Kṛṣṇa’s declaration as the indwelling deity of all sacrificial action.
- This verse supports Sri Gaṇapati Muni’s prior claim that Avatāra is yajñamaya, i.e., the very presence of yajña.

Sūtra 22

अक्षरं कूटस्थं च पृथङ्निर्दिश्य कृष्णो यज्ञमात्मानमाह ॥ २२ ॥

akṣaraṁ kūṭasthaṁ ca pṛthaṅnirdiśya kṛṣṇo yajñamātmānam āha || 22 ||

Prose Translation:
Having distinctly mentioned the Akṣara (imperishable) and the Kūṭastha (unchanging Self) separately, Kṛṣṇa identifies himself as Yajña, the very embodiment of sacrifice.

Explanation & Interpretation:
In Bhagavad Gītā 8.3–4, Śrī Kṛṣṇa distinguishes:

- Akṣaram – the imperishable Brahman (para-brahman).
- Kūṭasthaḥ Puruṣaḥ – the unchanging witness Self (Sākṣī or Īśvara).
- Then in verse 8.4, He declares “adhiyajño’ham eva asmi” — that He, in embodied form, is Adhiyajña, the divine presence behind all yajñas.

By stating this, Sri Gaṇapati Muni emphasizes that Kṛṣṇa does not equate his avatāra form with Akṣara or Kūṭastha directly in this teaching. Instead, he reveals his avatāra-form as yajñamaya—a functional embodiment.

Hence, the identity assumed by avatāra is the living yajña—not an abstract transcendent Brahman, nor solely the cosmic Self, but a dynamic divine function.

Sūtra 23

ज्ञापयति तेन यज्ञोऽवतारो न हिरण्यगर्भो न सूत्रात्मा न परंब्रह्म वेति ॥ २३ ॥

jñāpayati tena yajño'vatāro na hiraṇyagarbho na sūtrātmā na paraṁbrahma veti || 23 ||

Prose Translation:
This implies that the avatāra is Yajña himself—not Hiraṇyagarbha, nor Sūtrātman, nor Parabrahman.

Explanation & Interpretation:
This sūtra marks a critical ontological clarification. The Muni draws a clear boundary between:

Entity	**Role**
Parabrahman	The Absolute, beyond function, action, or descent.
Sūtrātman	The Cosmic Self sustaining all beings (mentioned in Bṛhadāraṇyaka and Śvetāśvatara Upaniṣads).
Hiraṇyagarbha	The cosmic intellect or mind, born of Brahman (associated with the subtle body of the universe).

He asserts that none of these directly take avatāra. Instead, Yajña, i.e., the divine force generated from selfless karmas, offered to Īśvara, descends as the avatāra.

In Vedic cosmology, these three entities—Parabrahman, Sūtrātman, Hiraṇyagarbha—are hierarchical ontologies, not functional forms.

Whereas Avatāra is a conscious manifestation of the divine for the sake of loka-kalyāṇa (world-upliftment), and arises from Yajña-tattva, i.e., collective nishkāma karma offered to the Lord.

This teaching is unique and original to Sri Gaṇapati Muni, showing that:

Avatāra is not metaphysically 'God descending', but rather Yajña ascending and taking form by divine will.

Sūtra 24

अस्मिन् देह इति सर्वसाधारणदेहान्वयेऽपि न विरोधः ॥ २४ ॥

asmin deha iti sarvasādhāraṇadehānvaye'pi na virodhaḥ || 24 ||

Prose Translation:
The expression “in this body” does not contradict the possibility of the avatāra manifesting even in an ordinary, common body.

Explanation & Interpretation:
This sūtra refers back to Gītā 8.4, where Kṛṣṇa says "adhiyajño'ham evāsmi dehe", indicating His presence in *this body*.

Śrī Muni clarifies that:

- This "body" (deha) need not always be divine, glorious, or visibly extraordinary.
- Even an ordinary body can become the locus of divine descent, because the presence of the avatāra is not conditioned by external form, but by the internal yajñamaya nature.

This teaching opens the doorway for recognizing divinity in the unassuming, which resonates with the Gītā's own message:

"अवजानन्ति मां मूढा मानवीं तनुमाश्रितम्"

‘avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam |’ (Bhagavad Gītā 9.11)

“Fools deride Me when I take a human form.”

It is not a contradiction (na virodhaḥ) to accept that the Supreme can manifest in a simple human form when the purpose is loka-saṅgraha (world upliftment).

Sūtra 25

संसारिणोऽपि क्रतुमयत्वात् ॥ २५ ॥

saṁsāriṇo'pi kratumayatvāt || 25 ||

Prose Translation:
Even the saṁsārī (bound being) is kratumaya—made of intentional resolve—therefore, there is no contradiction in such an interpretation.

Explanation & Interpretation:
This sūtra reinforces Bṛhadāraṇyaka Upaniṣad 4.4.5:

'इति यथाकारि यथाचारी तथा भवति'

'iti yathākārī yathācārī tathā bhavati'

"Thus, as one acts, and as one behaves, so one becomes."

This Sutra also reinforces Chāndogya Upaniṣad 3.14.1:

'अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिन्द्दे लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥'

'atha khalu kratumayaḥ puruṣo yathā-kratur asmin loke puruṣo bhavati tatha etah pretya bhavati sa kratuṃ kurvīta'

"indeed, a man is full of resolve (kratu) — as his resolve in this world, so is he when he departs hence; let him perform his resolve."

Just as the liberated one (avatāra) embodies divine kratu (yajña-śakti), the bound being (saṁsārī) also operates on the basis of individual kratu (volitional tendency). Thus:

- In both jīva and avatāra, kratu is the substratum, only differing in quality:
    - Saṁsārī's kratu: driven by desire (kāma), ignorance (avidyā)
    - Avatāra's kratu: rooted in knowledge, compassion, yajña

Hence, even if Gītā 8.4 is interpreted from the standpoint of an individual saṁsārī, it is still valid. The language of śruti and smṛti accommodates both vyāṣṭi and samāṣṭi interpretations.

Sūtra 26

अधियज्ञशब्दस्य व्यष्टिवाचकत्वं संसारिपरत्वे ॥ २६ ॥

adhiyajñaśabdasya vyaṣṭivācakatvaṁ saṁsāri-paratve || 26 ||

Prose Translation:
The word *Adhiyajña* may indicate an individual (vyāṣṭi) sense when applied to the saṁsārī.

Sūtra 27

समष्टिवाचकत्वमवतारपरत्वे ॥ २७ ॥

samaṣṭivācakatvam avatāra-paratve || 27 ||

Prose Translation:
And it indicates a collective (samāṣṭi) meaning when referring to the avatāra.

Explanation of Sūtras 26–27 (Together):
These two sūtras interpret the key term "adhiyajña" (from Gītā 8.4) in two valid dimensions:

Level	Reference	Meaning
Vyāṣṭi (individual)	Saṁsārī	Adhiyajña refers to the inner yajñamaya nature of the individual—his intentional sacrificial will

Level	Reference	Meaning
Samāṣṭi (cosmic/collective)	Avatāra	Adhiyajña is the collective divine descent, the embodiment of all yajñas offered to Īśvara by sages

Thus, the same word Adhiyajña operates contextually, allowing for both personal and cosmic interpretations—a principle upheld in Vedānta.

Sūtra 28

एकत्र भक्तिः ॥ २८ ॥

ekatra bhaktiḥ || 28 ||

Prose Translation:
In one context (earlier), the emphasis is on bhakti (devotion).

Sūtra 29

अन्यत्र योगः ॥ २९ ॥

anyatra yogaḥ || 29 ||

Prose Translation:
In the other context (later), the emphasis is on yoga (union through discipline or action).

Explanation of Sūtras 28–29 (Together):
These clarify the spiritual focus of the interpretations:

- Bhakti is emphasized in the individual interpretation (vyāṣṭi)—where the jīva relates to the inner Lord (adhiyajña) through devotion, surrender, and love.

- Yoga is emphasized in the avatāra interpretation (samāṣṭi)—where divine presence manifests through disciplined, purposeful action, i.e., karma-yoga or yajña-yoga.

This matches Gītā 12.20:

"ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते... मे प्रियाः"

'ye tu dharmyāmṛtam idaṃ yathoktaṃ paryupāsate.... me priyāḥ'

"Those who follow this nectar-like dharma, whether through bhakti or yoga, are dear to Me."

Sūtra 30

उभयत्रापि व्यवहारस्तुल्यः ॥ ३० ॥

ubhayatrāpi vyavahāraḥ tulyaḥ || 30 ||

Prose Translation:
In both interpretations (individual and cosmic), the spiritual functioning (vyavahāra) remains the same.

Explanation & Interpretation:
Though bhakti and yoga may differ as paths, and saṁsārī and avatāra differ ontologically, the divine principle of yajña, selfless offering, and transformation applies equally.

- The individual jīva, through bhakti, invokes yajñamaya transformation.
- The avatāra, through yoga, embodies yajñamaya function.

Hence, vyavahāraḥ tulyaḥ — the mode of relationship and expression with the divine is unified, even if the levels of being differ.

Sūtra 31

मुक्तपुरुषमिव क्वचिच्चन्द्रलोकादागतमपि यज्ञ आविशेत् ॥ ३१ ॥

mukta-puruṣam iva kvacic candralokād āgatam api yajña āviśet || 31 ||

Prose Translation:
Just as the yajña descends by *āveśa* (divine infusion) into a liberated being (mukta-puruṣa), similarly, in some cases, it may also descend into a being who has returned from Candraloka, that is, a saṁsārī born through the cycle of oblations (*pañcāgni-vidyā*).

Explanation & Interpretation:

- The term āveśa here means divine infusion or entry, wherein the energy of yajña, i.e., the *samāṣṭi* divine force of universal welfare, enters into an individual—not as a full avatāra, but as a partial or functional descent of divine power.
- The reference to Candraloka directly connects with the pañcāgni-vidyā of Bṛhadāraṇyaka Upaniṣad (6.2) and Chāndogya Upaniṣad (5.10–5.14), where it is said that:

"Those who perform meritorious karmas reach Candraloka and return to Earth by the path of five oblations, finally taking human birth again."

Thus, even those who are saṁsārins (not muktas), due to the force of collective yajña or divine will, can temporarily become vessels of yajña consciousness.

This acknowledges the reality that grace and divine function are not always restricted to realized beings. Sometimes the divine uses ordinary vessels for extraordinary purposes.

Sūtra 32

नवमाहुतिक्रमतः सिद्धमपि क्वचित् ॥ ३२ ॥

navamāhuti-kramataḥ siddham api kvacit || 32 ||

Prose Translation:
In some cases, the descent of yajña through āveśa may be

accomplished through a newly added oblation (*nava-āhuti*), as part of the sequence of sacrificial offerings.

Explanation & Interpretation:
This is a subtle continuation of the pañcāgni-vidyā doctrine.

Traditionally, five symbolic oblations (āhutis) in five "fires" (loka, parjanya, pṛthvī, puruṣa, yoni) result in human birth. Here, Sri Gaṇapati Muni suggests that sometimes an exceptional karma (like a rare, new yajña) may insert itself into this flow as a nava-āhuti—an unusual or rare action, karmic or spiritual, which modifies the course of rebirth, qualifying the being to receive yajña consciousness via āveśa.

This aligns with Upaniṣadic doctrine that karma, when directed toward higher yajñic intent, can reconfigure the destiny of the jīva, including making the jīva suitable for divine function—even if the jīva is not yet mukta.

Hence, the entry of yajña (divine function) is sometimes not predetermined by past life alone, but triggered by recent karmic acts aligned with dharma.

Sūtra 33

क्वचिदुत्तमसङ्कल्पबलेन सिद्धम् ॥ ३३ ॥

kvacid uttama-saṅkalpa-balena siddham || 33 ||

Prose Translation:
In some cases, the descent is accomplished solely through the force of a supreme saṅkalpa (determined spiritual will).

Explanation & Interpretation:
This is perhaps the most profound of the three sūtras in this set.

- Saṅkalpa-bala – the power of spiritual resolve, when perfected, can itself bring about descent of yajña śakti (i.e., divine infusion).
- This bypasses the pañcāgni cycle or any external cause.

- The being in question might not be a traditional mukta or siddha by external measure, but by the intensity of pure will, he becomes a vessel of divine descent.

In Mahābhārata, Kṛṣṇa tells Arjuna:

"श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः।"

śraddhāvān labhate jñānaṁ tat-paraḥ saṃyatendriyaḥ | (Gītā 4.39)

"The one with supreme faith and resolute will attains knowledge."

This sūtra affirms that divine grace responds to intense purity of intention—a supreme saṅkalpa can create the field for yajña-consciousness to descend, even without elaborate karmic or ritual background.

Sūtra 34

नरनारायणयोर्मध्ये नारायणो नाम देवर्षिर्यदुकुलेऽवतीर्णस्तं यज्ञ आविशत् ॥ ३४ ॥

nara-nārāyaṇayor madhye nārāyaṇo nāma devarṣir yadukule'vatīrṇas taṁ yajña āviśat || 34 ||

Prose Translation:
Among the pair of Nara and Nārāyaṇa, it was Nārāyaṇa, the divine seer (devarṣi), who incarnated in the Yadu lineage, in a pastoral (cattle-breeding) community. Into him, Yajña descended by *āveśa* (divine infusion).

Sūtra 35

स कृष्ण इति वासिष्ठस्य मतम् ॥ ३५ ॥

sa kṛṣṇa iti vāsiṣṭhasya matam || 35 ||

Prose Translation:
That Devarṣi Nārāyaṇa is Kṛṣṇa—this is the opinion of Vāsiṣṭha, i.e., Kāvyakaṇṭha Śrī Gaṇapati Muni.

Explanation & Interpretation (for Sūtras 34 & 35 together):

These two are the pivotal sūtras in *Kṛṣṇavyākhyānam*, where Sri Gaṇapati Muni identifies the specific recipient of yajña-āveśa (divine descent of yajña-śakti). He presents Śrī Kṛṣṇa as the earthly incarnation of Nārāyaṇa Devarṣi, the twin of Nara, known from Mahābhārata and Upaniṣadic lore.

Scriptural Background

The pair Nara and Nārāyaṇa are mentioned in Bhāgavata Purāṇa 1.3.9 which says:

'तुर्ये धर्मकलासर्गे नरनारायणावृषी । भूत्वा आत्मोपशमोपेतमकरोद्दुश्चरं तपः ॥'

'turye dharma-kalāsarge nara-nārāyaṇāv ṛṣī |

bhūtvā ātmopaśamopetam akarot duścaraṃ tapaḥ ||'

"In the highest state, emanating the perfect art of dharma, the divine sages Nara–Nārāyaṇa, endowed with mastery over the Self, undertook severe austerities removing all impurity."

The historical and scriptural Kṛṣṇa, born in the Yadu lineage, is none other than Nārāyaṇa of the Nara-Nārāyaṇa pair, now infused with Yajña-śakti for loka-kalyāṇa (world-upliftment).

This doctrinally separates Kṛṣṇa's historical personhood from speculative theological absolutism. Sri Gaṇapati Muni carefully avoids calling this Parabrahman's avatāra, instead affirming it as a manifestation of Yajña-tattva.

This statement should not be mistaken for casual opinion—it reflects the Muni's inner realization, grounded in śruti, smṛti, and yogic insight.

It also aligns with the tradition of āveśāvatāra, recognized in Bhāgavata doctrine, where divine forces such as śakti or yajña descend into beings for temporary but complete expression of divine intent, without karmic bondage.

Sūtra 36

पुरुषोत्तम एव लीलया मानवलोके कृष्णशरीरं धृतवानित्येके ॥ ३६ ॥

puruṣottama eva līlayā mānava-loke kṛṣṇa-śarīraṁ dhṛtavān ity eke || 36 ||

Prose Translation:
Some hold the view that Purushottama (the Supreme Person) Himself, by His divine play (līlā), assumed the body of Kṛṣṇa in the human world.

Explanation & Interpretation:
This sūtra introduces a widely held theological position—that Śrī Kṛṣṇa is none other than Purushottama Himself, appearing through divine līlā, i.e., *not compelled by karma or necessity*, but purely out of will (*īśvara-icchā*).

Sūtra 37

तेषु द्वौ दलौ ॥ ३७ ॥

teṣu dvau dalau || 37 ||

Prose Translation:
Among those who hold this view, there are two schools (groups).

Explanation:
The Muni now begins a categorical analysis of those who believe that Purushottama Himself assumed the body of Kṛṣṇa. He notes that they are not uniform in their reasoning. Two philosophical streams are identified next.

Sūtra 38

तेजोंशेनेत्येकः ॥ ३८ ॥

tejoṁśenety ekaḥ || 38 ||

Prose Translation:
One school maintains that Purushottama descended through His tejas-aṁśa, i.e., a portion of His divine brilliance or power.

Explanation:
This view holds that the Supreme does not fully incarnate, but rather sends forth a part (aṁśa) of His divine brilliance (tejas) to assume the form of Kṛṣṇa. This is akin to the āveśāvatāra or partial avatāra doctrine.

Bhagavad Gītā 10.41 partially supports this:

"यद् यद् विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोंशसम्भवम् ॥"

yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā |
tat tad evāvagaccha tvam mama tejo-'ṁśa-sambhavam ||

"Know that all beings who are glorious, prosperous, or powerful are born from a portion of My brilliance."

So, this group posits a fractional manifestation of tejas—not the full Purushottama.

Sūtra 39

माययेत्यपरः ॥ ३९ ॥

māyayety aparaḥ || 39 ||

Prose Translation:
Another group claims that Purushottama descended through Māyā-śakti, i.e., by self-concealment and manifestation via His own power.

Explanation:
This second school suggests that Purushottama appears as Kṛṣṇa through the agency of His own Māyā, not by sending a part of Himself, but by manifesting in form through self-willed projection, while remaining untouched.

This too aligns with Bhagavad Gītā 4.6:

"अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्। प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया॥"

‘ajo ’pi san avyayātmā bhūtānām īśvaro ’pi san |
prakṛtiṃ svām adhiṣṭhāya sambhavāmy ātma-māyayā ||’

“Though I am unborn and imperishable, and the Lord of beings, I manifest by My own Ātma-Māyā.”

Here, Ātma-māyā is not illusion, but the divine creative power, allowing Purushottama to appear fully as Kṛṣṇa while remaining transcendental.

Sūtra 40

मूलपुरुषादवतारो नितान्तं न्यूनः प्रथमदलमते ॥ ४० ॥

mūlapuruṣād avatāro nitāntaṁ nyūnaḥ prathamadala-mate || 40 ||

Prose Translation:
According to the first group, the avatāra (descent) is significantly inferior to the Mūla Puruṣa (Original Supreme Being).

Sūtra 41

मूलपुरुषसदृश एवावतारो द्वितीयदलमते ॥ ४१ ॥

mūlapuruṣasadṛśa evāvatāro dvitīyadalamate || 41 ||

Prose Translation:
According to the second group, the avatāra is equal in nature to the Mūla Puruṣa, i.e., the full Supreme manifests as Kṛṣṇa.

Sūtra 42

अपि च विभुः ॥ ४२ ॥

api ca vibhuḥ || 42 ||

Prose Translation:
Moreover, what has descended (in both views) is the Vibhu—the all-pervading Lord.

Explanation:
No matter whether one accepts the Tejo-aṁśa theory (partial brilliance) or the Māyā-based descent (ātma-māyā), in both interpretations, what is manifested in Kṛṣṇa is still the Vibhu—the Supreme, all-pervading, unlimited reality.

In Vedānta, "Vibhu" refers to that which is not limited by space, time, or attributes—in essence, Īśvara.

This aligns with the Upaniṣadic principle:

सर्वं खल्विदं ब्रह्म (Chāndogya Upaniṣad 3.14.1)
"All this is verily Brahman."

Sūtra 43

ईश्वराविशेषत्वात् ॥ ४३ ॥

īśvarāviśeṣatvāt || 43 ||

Prose Translation:
Because there is no difference from Īśvara (God).

Explanation:
This sūtra provides the reasoning for the previous one: even in differing views, the one who has descended remains ontologically non-different from Īśvara—the cosmic Lord.

This implies that even if the descent appears partial, there is no essential separation from divine omnipotence.

Supported by Bhagavad Gītā 10.20:

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
"I am the Self, O Arjuna, seated in the hearts of all beings."

Even if only a portion appears externally, the inner presence remains total and undivided.

Sūtra 44

अपि च मायोपाधिकः ॥ ४४ ॥

api ca māyopādhikaḥ || 44 ||

Prose Translation:
Moreover, he is conditioned by Māyā (illusion or divine power) as an upādhi (limiting adjunct).

Explanation:

- The form of the Lord as Kṛṣṇa is **conditioned (upādhika)** by **Māyā**—but not affected by it.
- Māyā here is not ignorance, but **His own creative energy**, through which He **appears limited**, even while remaining **unlimited within**.

This aligns with **Bhagavad Gītā 4.6**:

"प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया।"
"I manifest Myself through My own Māyā."

Thus, Māyā is the **projective power**, not a blemish, but the **mechanism of divine appearance**.

Sūtra 45

ईश्वराविशेषत्वात् ॥ ४५ ॥

īśvarāviśeṣatvāt || 45 ||

Prose Translation:
Because there is no essential difference from Īśvara.

Explanation:
Even though Māyā appears as a limiting factor, it does not diminish the nature of the descended being as Īśvara.

The one conditioned by Māyā (Kṛṣṇa) still remains ontologically non-different from Īśvara—just as a reflection in water doesn't alter the essence of the sun.

Sūtra 46

अपि च सर्वज्ञः ॥ ४६ ॥

api ca sarvajñaḥ || 46 ||

Prose Translation:
Moreover, he is omniscient—the all-knower.

Sūtra 47

ईश्वराविशेषत्वात् ॥ ४७ ॥

īśvarāviśeṣatvāt || 47 ||

Prose Translation:
Because of his non-difference from Īśvara.

Explanation of Sūtras 46–47 (Together):
The Muni reaffirms that omniscience (sarvajñatva), a defining quality of Īśvara, is fully present in Kṛṣṇa.

Bhagavad Gītā 7.26:

"वेदाहं समतीतानि वर्तमानानि चार्जुन। भविष्याणि च भूतानि मां तु वेद न कश्चन॥"
“vedā ah aṃ samatītāni vartamānāni cārjuna |
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana ||”

“O Arjuna, I know all that has passed, all that is present, and all that is yet to be; but Me no one truly knows.”

Hence, the one who descends retains the complete awareness of Īśvara, even when appearing as a human.

Sūtra 48

अपि च सर्वशक्तः ॥ ४८ ॥

api ca sarvaśaktaḥ || 48 ||

Prose Translation:
Moreover, he is **all-powerful** (*sarvaśaktaḥ*).

Sūtra 49

ईश्वराविशेषत्वात् ॥ ४९ ॥

īśvarāviśeṣatvāt || 49 ||

Prose Translation:
Because there is **no difference from Īśvara**.

Explanation of Sūtras 48–49 (Together):
The being who appears as avatāra is not lacking in power. Though in a finite form, his power is not limited. This is consistent with Bhagavad Gītā 11.8–10, where Kṛṣṇa reveals the Viśvarūpa, the unbounded cosmic form, while still in a human body.

Gītā 11.10–11:

"अनेकवक्त्रनयनं... दिव्यमाल्याम्बरधरं... सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्।"

“aneka-vaktra-nayanam...divyamālyāmbaradharaṁ...sarvāścaryamayaṁ devam anantaṁ viśvato-mukham”

This implies that unlimited power is veiled, not lost. The form of Kṛṣṇa remains essentially identical with omnipotent Īśvara.

Sūtra 50

अणवोऽविद्योपाधिकाः अल्पज्ञाः अल्पशक्तयश्च जीवाः ॥ ५० ॥

aṇavo'vidyopādhikāḥ alpajñāḥ alpaśaktayaś ca jīvāḥ || 50 ||

Prose Translation:
Jīvas (individual beings) are atomic (aṇu) in nature, limited by the upādhi (conditioning adjunct) of avidyā, and hence are limited in knowledge (alpajña) and limited in power (alpaśakta).

Explanation & Interpretation:
This sūtra defines the ontological limitations of saṁsāri-jīvas, based on classical Vedāntic descriptions:

- Aṇu: In contrast to the infinite (vibhu), jīva is atomic, i.e., a particularized consciousness.
- Avidyopādhikaḥ: Conditioned by ignorance, which causes misidentification with body, mind, senses.
- Alpajñaḥ / Alpaśaktiḥ: The finite awareness and power resulting from this ignorance.

Thus, jīvas are essentially Brahman, but functionally limited due to upādhis, primarily avidyā.

Sūtra 51

कर्मभेदादवतारजीवभेदो वासिष्ठस्य मते ॥ ५१ ॥

karmabhedād avatāra-jīva-bhedo vāsiṣṭhasya mate || 51 ||

Prose Translation:
According to the view of Vāsiṣṭha (Śrī Gaṇapati Muni), the difference between avatāra and jīva is due to a difference in karma.

Explanation & Interpretation:
Here, Sri Gaṇapati Muni makes a nuanced distinction:

- Both jīva and avatāra appear in embodied form.

- But the jīva is born due to prārabdha karma (as explained in Sūtra 8).
- The avatāra, on the other hand, is not bound by karma, but descends due to yajña, or divine will (see Sūtras 14–15).

The difference lies in the origin:

- Jīva = born from karma-bandha (bondage)
- Avatāra = arises from karma-yajña-śakti, *karma as offering*, not bondage

Thus, the two are ontologically identical in substratum (Ātman/Brahman) but functionally distinct due to karma.

This also reflects Bhagavad Gītā 4.14:

"न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।"

'na māṁ karmāṇi limpanti na me karmaphale spṛhā'

"Actions do not bind Me, nor do I have any attachment to their fruits."

Sūtra 52

सत्यप्येवं मतभेदे संसारिभ्योऽवतारविशिष्ट इति सर्वसम्मतम् ॥ ५२ ॥

satyapyevaṁ matabhede saṁsāribhyo'vatāra-viśiṣṭa iti sarva-sammatam || 52 ||

Prose Translation:
Even though there are differences in views, it is universally agreed upon that the avatāra is superior (viśiṣṭa) to ordinary saṁsārī beings.

Explanation & Interpretation:
The Muni now harmonizes differing philosophical opinions. Regardless of:

- Whether Kṛṣṇa is seen as Svayam Bhagavān (complete)
- Or as āṁśa (partial brilliance)

All schools agree that avatāra is not equivalent to a bound jīva.

This unanimous view in Vedānta and Bhakti traditions is that:

- Jīva = karma-born, subject to avidyā
- Avatāra = karma-free, sentient function of divine will

Hence, higher devotion (bhakti) and reverence are naturally directed toward the avatāra, regardless of doctrinal position.

Sūtra 53

तस्मादवतारः कीर्तनीय उपास्यश्च भवति ॥ ५३ ॥

tasmād avatāraḥ kīrtanīyaḥ upāsyaś ca bhavati || 53 ||

Prose Translation:
Therefore, the avatāra is worthy of praise (kīrtanīya) and worthy of worship (upāsya).

Explanation & Interpretation:
This conclusive sūtra reiterates the **practical outcome** of the entire philosophical inquiry:

- **Avatāra is not merely a metaphysical idea**.
- He is to be **praised (kīrtana)**: through **nāma-saṅkīrtana**, remembrance of divine deeds.
- He is to be **worshipped (upāsanā)**: in formal, mental, and inner contemplative ways.

This reflects **Bhagavad Gītā 10.9**:

" मच्चित्ताः मद्गतप्राणा बोधयन्तः परस्परम् । कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥"
“mac-cittāḥ mad-gata-prāṇā bodhayantaḥ parasparam |
kathayantaś ca mām nityaṃ tuṣyanti ca ramanti ca ||”

"With their minds fixed on Me, their life-force absorbed in Me, enlightening one another about Me, and always speaking of Me, they delight and rejoice constantly."

Thus, Śrī Kṛṣṇa, though descending through yajña-āveśa or other modes, is still Iśvara in function and worthy of full devotion.

Sūtra 54

कृष्णो जार इत्यापाततः कथावलोककानां भ्रान्तिः ॥ ५४ ॥

kṛṣṇo jāra ity āpātataḥ kathāvalokakānāṁ bhrāntiḥ || 54 ||

Prose Translation:
The statement that "Kṛṣṇa is a jāra (paramour)" arises from a mistaken perception by those who merely glance at His stories superficially.

Explanation:
Sri Gaṇapati Muni here strongly refutes the profane or erotic misinterpretation of Kṛṣṇa's Rāsa-līlā found in portions of public narrative or popular culture.

- Jāra means an illicit lover, or a man engaged in sensuality outside dharma.
- The brāntiḥ (delusion) here lies in taking mythic-symbolic episodes (like the Rāsa) literally, and without insight into their yogic and devotional symbolism.

Thus, mystical līlās are not to be judged by ordinary moral standards.

Sūtra 55

रासक्रीडावर्णने देवकीनन्दनं सत्यं कृष्णं मध्य एव गोपीनामसङ्ग गायन्ति ॥ ५५ ॥

rāsakrīḍāvarṇane devakīnandanaṁ satyaṁ kṛṣṇaṁ madhya eva gopīnām asaṅgaṁ gāyanti || 55 ||

Prose Translation:
In the poetic descriptions of Rāsa-līlā, Devakīnandana, the truth-incarnate Kṛṣṇa, is depicted as perfectly unattached, even while in the midst of the Gopīkās.

Explanation:
This affirms that:

- The true Kṛṣṇa, the son of Devakī, remains untouched, like water on lotus leaf, amidst the gopīkās.
- The rāsa-līlā is a leela (divine sport) expressing divine bliss, not erotic indulgence.

Hence, the symbolism of union here is transcendental, not physical.

Sūtra 56

गोपीभिः सहिताः कृष्णास्तु तन्मनः परिकल्पिताः ॥ ५६ ॥

gopībhiḥ sahitāḥ kṛṣṇās tu tanmanaḥ parikalpitāḥ || 56 ||

Prose Translation:
The Kṛṣṇa seen as surrounded by the gopīs is actually the Kṛṣṇa envisioned in their own minds, arising from their intense meditation and absorption.

Explanation:
This sūtra distinguishes between:

- External event (historical or mythological Rāsa-līlā)
- And internal bhāva (devotional envisioning of Kṛṣṇa)

According to the Muni, the Kṛṣṇa "with" gopīs is not necessarily an objective reality, but the divine inner form that appears through single-pointed love (ekāgratā) of devotees.

Sūtra 57

मुख्यकृष्णमायाकल्पिता वा यथागोप्युद्देशम् ॥ ५७ ॥

mukhya-kṛṣṇa-māyākalpitā vā yathā gopyuddeśam || 57 ||

Prose Translation:
Or, the main Kṛṣṇa may have been symbolically projected through Māyā, according to the poetic intent related to the Gopīs.

Explanation:
This sūtra acknowledges a poetic-metaphysical possibility:

- The Kṛṣṇa in the Rāsa-līlā might be a Māyā-kalpitā (divinely projected form),
- Created only for the gopīs, as a means of spiritual instruction and emotional purification.

This is similar to Kṛṣṇa appearing simultaneously to each gopī, as described in Bhāgavata Purāṇa. Thus, this multiplicity is a projection of divine Māyā, not physical reality.

Sūtra 58

कविकल्पिता वा भक्तानामीश्वरस्य च नायिकानायकभावेन हृदि स्थितेन ॥ ५८ ॥

kavikalpitā vā bhaktānām īśvarasya ca nāyikānāyaka-bhāvena hṛdi sthitena || 58 ||

Prose Translation:
Or, this entire vision of Kṛṣṇa as hero among heroines (nāyaka-nāyikā

bhāva) may have been a poetic construction by devotees, portraying Īśvara as He resides in the heart of His bhaktas.

Explanation:
This sūtra presents the Bhakti-rasa theory of Rāsa-līlā:

- Devotees often imagine Kṛṣṇa in different emotional roles—hero (nāyaka), beloved, child, friend, etc.—to intensify their emotional surrender.
- These expressions could be kavikalpitāḥ—poetic, emotional, symbolic—not necessarily literal or historical.

This is validated in the Bhakti Sūtras of Nārada, where various bhāvas (śānta, dāsya, sakhya, vātsalya, mādhurya) are accepted as valid modes of devotion to Īśvara.

Sūtra 59

अत्र भक्तानामेव गोपीत्वेन कल्पनम् ॥ ५९ ॥

atra bhaktānām eva gopitvena kalpanam || 59 ||

Prose Translation:
Thus, in this context, the Gopīs are none other than symbolic representations of devotees, imagined in gopī-bhāva for the sake of spiritual rasa.

Explanation:
The concluding sūtra firmly asserts:

- The Gopīs in devotional literature are not historical women, but idealized forms of bhaktas (devotees) who have completely surrendered their mind and heart to Kṛṣṇa.
- This is a devotional metaphor.

This is seen in Caitanya Bhakti tradition, where even male devotees adopt gopī-bhāva to express pure, selfless love for Kṛṣṇa.

This allows us to interpret Rāsa-līlā as a mystical drama, in which:

- Kṛṣṇa = Īśvara, the supreme object of love
- Gopīs = Devotees, embodiments of pure longing
- Rāsa = Divine union in spiritual bliss, beyond gender and form

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Sūtra 60

भगवांश्च वदति वर्त एव च कर्मणीति ॥ ६० ॥

bhagavāṁś ca vadati varta eva ca karmaṇīti || 60 ||

Prose Translation:
Śrī Bhagavān Himself declares: "I am ever engaged in action."

Explanation:
This is a direct reference to Bhagavad Gītā 3.22:

"न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥"
"na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana |
nānavāptam avāptavyaṁ varta eva ca karmaṇi ||"

"O Arjuna, there is nothing in all the three worlds that I must do, nor is anything unattained for Me—yet I am ever engaged in action."

This establishes that Kṛṣṇa, though completely free, acts continuously in the world out of dharma and loka-saṅgraha (universal welfare), not out of personal desire or attachment.

Sūtra 61

कर्म चात्र सत्कर्म भवति ॥ ६१ ॥

karma cātra satkarma bhavati || 61 ||

Prose Translation:
Here, the word "karma" specifically means 'satkarma'—righteous, noble action.

Explanation:
The Muni clarifies that when Kṛṣṇa says "I engage in karma," He refers not to any arbitrary act but to righteous action, rooted in dharma, truth, and cosmic purpose.

Thus, all acts of Kṛṣṇa must be understood as examples of satkarma, never to be interpreted as immoral or adharmic.

Sūtra 62

जारः कथमात्मानं सत्कर्माणं वक्तुं शक्नुयात् ॥ ६२ ॥

jāraḥ katham ātmānaṁ satkarmāṇaṁ vaktuṁ śaknuyāt || 62 ||

Prose Translation:
How could someone who is a paramour (jāra) truthfully say of himself that he performs only righteous action (satkarma)?

Explanation:
This rhetorical sūtra delivers a powerful blow to mischaracterizations of Kṛṣṇa as a sensual being.

- If someone alleges that Kṛṣṇa is a paramour, then logically, His own words in the Gītā—where He claims to be the doer of satkarma—would be false.
- This is untenable, because the Gītā is accepted by all major traditions as the authentic, authoritative voice of Bhagavān.

Thus, the notion of jāratva is a direct contradiction to the divine self-testimony of Śrī Kṛṣṇa.

Sūtra 63

गीताश्चैन्न प्रमाणं क्रीडाग्रन्थः कथं प्रमाणम् ॥ ६३ ॥

gītāś cainna pramāṇaṁ krīḍāgranthaḥ kathaṁ pramāṇam || 63 ||

Prose Translation:
If the Gītā is not considered a valid authority (pramāṇa), then how could poetic narratives like the Rāsalīlā texts be considered authoritative?

Explanation:
This sūtra makes a hermeneutic argument:

- The Bhagavad Gītā is a primary śāstra, spoken by Bhagavān Himself, and universally regarded as supreme philosophical scripture (*smṛti-prasthāna*).
- In contrast, Rāsalīlā stories, though beautiful, belong to kāvya and purāṇic narrative, often filled with allegory and rasa.
- If one accepts rasa-kāvya as valid and Gītā as invalid, it leads to absurdity.

Thus, no interpretation of poetic texts (like the Rāsalīlā) can contradict the doctrinal truth revealed in the Gītā.

Sūtra 64

क्रीडाग्रन्थोऽन्यथा नेतुं शक्यते ॥ ६४ ॥

krīḍāgrantho'nyathā netuṁ śakyate || 64 ||

Prose Translation:
A poetic or narrative scripture (like the Rāsalīlā grantha) can indeed be interpreted in multiple ways.

Explanation:
Kāvya-granthas and Purāṇas are open to poetic license and symbolic interpretation. This flexibility is what allows different traditions to see deep esoteric meanings in the Rāsa, such as:

- Yogic symbolism (inner union),
- Bhakti-rasa (emotional surrender),
- Māyā-vibhūti (divine play),

- Or allegory for the union of jīvātmā and Paramātmā.

Therefore, these stories are not rigid doctrines, and their meaning depends on context and intent.

Sūtra 65

न गीतावचनम् ॥ ६५ ॥

na gītāvacanam || 65 ||

Prose Translation:
But such flexibility cannot be applied to the statements of the Gītā.

Explanation:
Here the Muni draws the line sharply:

- The Gītā is śāstra, not kāvya.
- Its vākya (utterance) is precise, intentional, and direct from Īśvara.
- It must be interpreted strictly in line with dharma, mokṣa, and tattva.

Sri Ganapati Muni emphasizes that the statements of Gītā are not open to metaphorical weakening. They are direct command from the Lord.

Sūtra 66

तात्पर्यभङ्गापत्तेः ॥ ६६ ॥

tātparya-bhaṅgāpattēḥ || 66 ||

Prose Translation:
Because doing so would lead to a collapse of the intended meaning (*tātparya*) of the Gītā.

Explanation:

- The Gītā's central intention (tātparya) is the declaration of divine truth, the call to righteous action, surrender, and knowledge of the Self.
- To interpret Kṛṣṇa's actions or speech in any way that contradicts this tātparya, especially by suggesting that immoral acts are satkarma, is to destroy the coherence of the entire śāstra.

Therefore, Rāsalīlā stories must be interpreted in light of the Gītā, not the other way around.

Sūtra 67

कृष्णस्य परिग्रह एव षोडशसहस्रं नारीणां यदन्यत् ॥ ६७ ॥

kṛṣṇasya parigraha eva ṣoḍaśa-sahasraṁ nārīṇāṁ yad anyat || 67 ||

Prose Translation:

The marriage of 16,000 women by Śrī Kṛṣṇa (his act of accepting them as wives) is yet another matter (*yad anyat*) which has been subject to misinterpretation or criticism.

Explanation:

This sūtra acknowledges that Kṛṣṇa's acceptance of 16,000 wives is frequently brought up by skeptics, critics, or those who read the Purāṇic accounts superficially.

Hence, Muni is not denying the historicity of the event, but upholding its spiritual symbolism and yogic depth, free of worldly sensual interpretation.

Sūtra 68

परिग्रहबहुत्वेप्यसङ्गः कृष्णः ॥ ६८ ॥

parigraha-bahutve'py asaṅgaḥ kṛṣṇaḥ || 68 ||

Prose Translation:
Even though He had many wives, Kṛṣṇa remained inwardly detached (asaṅgaḥ).

Explanation:
This reiterates that:

- Kṛṣṇa's numerous marriages were not born of sensual attachment.
- He is yogic and divine, untouched by emotional or karmic bondage.
- His relationships were acts of compassion, protection, and dharma.

Context from Bhāgavata Purāṇa 10.61.2–3:

"Though He was one, He became beloved husband of all, yet never divided His Self."

He is asaṅga, like water on a lotus leaf on water—engaged but untouched.

Sūtra 69

अत एव तमस्खलितं ब्रह्मचारिणमाहुः ॥ ६९ ॥

ata eva tam askhalitaṁ brahmacāriṇam āhuḥ || 69 ||

Prose Translation:
Therefore, despite outward activity, He is declared as the unwavering celibate (brahmacārin).

Explanation & Interpretative Commentary:

Rather than limiting *brahmacārin* to its common social-religious meaning of a celibate student, this sūtra elevates it to its esoteric Yogic and Advaitic dimension.

Thus, *askhalitaṁ brahmacārin* here implies:

"One who abides unwaveringly in Brahman-consciousness."
— One whose awareness never slips (*na skhalati*) from the supreme reality (*brahma*), and whose inner movement is *only* within the knowledge of the Self.

This matches the state described in the Kaṭha Upaniṣad 2.3.14:

'अत्र ब्रह्म समश्नुते'

'atra brahma samaśnute' — *"Here he attains Brahman"* — while still living, through complete release of kāmāḥ and unbroken awareness.

Corroboration from Other Texts:

1. Muṇḍaka Upaniṣad 3.2.4: *brahma veda brahmaiva bhavati* — "He who knows Brahman becomes Brahman."
   "And he remains as Brahman, i.e., without slipping from that state."
2. Bhagavad Gītā 6.27–28: *prapaśyati ātmanam ātmani tuṣyati*
   "He sees the Self in the Self and delights in the Self" — the unbroken seer.
3. Yogasūtra 1.3: *tadā draṣṭuḥ svarūpe'vasthānam* — "Then the Seer rests in his own true nature."
   'askhalitam' here implies the *state* is continuous, not momentary.

This is a profound Vedāntic paradox: though outwardly He had wives and lived a householder's life, His inner state was like that of a brahmacārī, fully self-governed, fully aware and detached.

Sūtra 70

सुखदुःखयोः समचित्तः कृष्णः ॥ ७० ॥

sukha-duḥkhayoḥ samacittaḥ kṛṣṇaḥ || 70 ||

Prose Translation:
Śrī Kṛṣṇa is equal-minded in joy and sorrow.

Explanation:
This is a clear echo of the **Bhagavad Gītā 2.38** teaching:

"सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।"

Kṛṣṇa, being yogīśvara, abides in equanimity. He plays His role in life's drama without internal fluctuation.

Sūtra 71

योगेश्वरत्वात् ॥ ७१ ॥

yogeśvaratvāt || 71 ||

Prose Translation:
Because He is Yogeśvara—the Lord of Yoga.

Explanation:
This sūtra explains why He is unaffected: because He is master of all yogic powers, not bound by body, mind, or senses.

Bhagavad Gītā 18.78 ends:

"yatra yogeśvaraḥ kṛṣṇaḥ..."
"Where Kṛṣṇa, the Yogeśvara, is present..."

He embodies and governs all yogic processes; hence His mind is unswayed by worldly dualities.

Sūtra 72

अत एवाद्भुतकारी ॥ ७२ ॥

ata evādbhutakārī || 72 ||

Prose Translation:
Therefore, He performs miraculous acts.

Explanation:
Because He is Yogeśvara, miracles flow naturally from Him—not as

magic, but as manifestations of Yogic śakti, governed by divine will. And not explainable by worldly logic.

Sūtra 73

कृष्णे कालीशक्तिर्जजृम्भे यथा ग्राहुस्तान्त्रिकाः ॥ ७३ ॥

kṛṣṇe kālī-śaktir jajṛmbhe yathā grāhus tāntrikāḥ || 73 ||

Prose Translation:
In Kṛṣṇa, Kālī-śakti (the cosmic transformative power) was fully manifest—as known to the Tantrikas.

Explanation:
This is a remarkable tantric insight.

- Śrī Kṛṣṇa, as Yogeśvara, also manifests Kālī-śakti—the power of transformation, dissolution, and fierce compassion.
- The Tantric view sees Kṛṣṇa and Kālī as identical—as the center of Samvit (consciousness), and as Kriyā-śakti (Manifestation; Transformation; Power of Action).

"Kṛṣṇa without Kālī is stillness; Kālī without Kṛṣṇa is motion without purpose."

Thus, the Muni aligns his esoteric tantric knowledge with Vedic Krishna-bhakti.

Sūtra 74

कालोऽस्मि लोकक्षयकृत्प्रवृद्ध इति गीतावचनं चात्र भवति ॥ ७४ ॥

kālo'smi loka-kṣaya-kṛt pravṛddha iti gītā-vacanaṁ cātra bhavati || 74 ||

Prose Translation:
The Gītā verse “I am Time, the great destroyer of worlds” is also relevant here.

Explanation:
A direct quote from Bhagavad Gītā 11.32, where Kṛṣṇa declares:

"कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः।"

“kālo’smi loka-kṣhaya-kṛit pravṛiddho lokān samāhartum iha pravṛittaḥ”

“I am Time, the great destroyer of the worlds, and I have come here to annihilate all people.”

This confirms that Kṛṣṇa is not just a pastoral god, but also Time, the unstoppable force, the dissolver of worlds.

He is Kāla as well as Kṛṣṇa.

He who plays the flute and gives refuge also destroys adharma and resets the universe.

Sūtra 75

इति चतुःसप्तत्या सूत्राणां कृष्णव्याख्यानं भवति ॥ ७५ ॥

iti catuḥsaptatyā sūtrāṇāṁ kṛṣṇa-vyākhyānaṁ bhavati || 75 ||

Prose Translation:
Thus concludes the Kṛṣṇa-vyākhyāna, composed of seventy-five sūtras.

Final Reflection:

With this sūtra, Kāvyakaṇṭha Śrī Gaṇapati Muni completes one of the most profound, spiritually anchored, and philosophically clarified interpretations of Śrī Kṛṣṇa.

It synthesizes:

- Vedānta (Brahman–Jīva–Iśvara)
- Bhakti (Supreme devotion to Kṛṣṇa)
- Yoga (inner detachment, yogeśvara bhāva)
- Tantra (Kālī-śakti, kāla-tattva)

- And Purāṇic narrative (rāsa, avatāra, kṛdā-līlā)

All the while upholding Gītā as the ultimate authority and protecting Kṛṣṇa's image from vulgar distortion.

इति श्रीभगवान्महार्षिर्रमणान्ते वसिनो वसिष्ठस्य नरसिंहसूनोर्गणपतेः कृतं कृष्णव्याख्यानं सम्पूर्णम् ॥

iti śrī-bhagavān-mahārṣir-ramaṇānte vasino vasiṣṭhasya narasiṁha-sūnoḥ gaṇapateḥ kṛtaṁ kṛṣṇa-vyākhyānam sampūrṇam

"Thus ends the *Kṛṣṇa Vyākhyānam* composed by Gaṇapati, born in the lineage of Rsi Vasishtha, the son of Narasiṁha, who dwelt near the feet of
Bhagavān Maharṣi Rāmaṇa"

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